14

A

SERMON,

PREACHED ON OCCASION

OF THE

DEATH

OF THE

Rev. Henry Pattillo,

TO

HIS FORMER CONGREGATIONS,

IN

GRANVILLE COUNTY, NORTH CAROLINA;

OCTOBER 11th, 1801.

BY THE REV. DRURY LACY.

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TO

MRS. MARY PATTILLO.

DEAR MADAM,

YOUR solicitations have at length prevailed on me to permit the following discourse to be published. Every memorial of the man, who was so deservedly dear to your heart, will be highly valued by you. Could I flatter myself, that the merit of this performance would equally recommend it to the impartial reader, I should consent to its publication much more cheerfully. But as every one will know, that I might suppress it, no apology for its defects ought to be admitted.

It may be necessary for the information of those who heard this sermon preached, to observe, that I have transposed the two divisions of the subject: so that the one which was treated first in the delivery, now occupies the last place. The sentiments have been fully retained, and very few verbal alterations made.

That God may sanctify the dispensations of his providence to you, and bless this discourse to all that read it, in engaging them to live agreeably to the precepts of the gospel, that they may die the death of the righteous, is the prayer of your assured friend, and

Humble Servant,

DRURY LACY.

June 28th, 1802.

SERMON.

ROMANS, xiv. 7, 8.

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

THESE words, in their full extent, can be understood to apply to none but real Christians. They alone set the Lord always before them, and live in his "fear all the day long." Their principal object is, to conduct themselves in such a manner, that God may be honoured by their behaviour, and that others, by beholding their good works, may be led to glorify their Father who is in heaven. They live not to themselves, or for themselves; neither would they wish to continue longer in this world, than God will make them useful. And as they aim to live to the Lord, by resigning themselves to his service, and directing all their endeavours to promote the purposes of his glory, so they are averse from dying to themselves. They know they have no right to dispose of their own lives as their humours or inclinations might dictate, but are bound in duty never to expose them unnecessarily on any occasion. They are not insensible, that it would be far better for them to be dissolved and be with Christ; yet they are taught submissively to

wait all the days of their appointed time until their change come. They commit to the Lord the disposal of every circumstance relating to that important event, making it their chief concern, that while they live, they may live to the Lord, and when they die, they may die to the Lord, that whether living or dying, they may be the Lord's.

Nothing can form a greater contrast to the above description than the characters of the wicked. They are represented in Scripture as walking in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, while by nature they are children of wrath. They have no fear of God before their eyes, and God is not in all their thoughts. Their inquiry is not how they may live to the Lord, but who will shew us any earthly good? What shall we eat, and what shall we drink, and wherewithal shall we be clothed? Therefore, as the apostle saith, they all seek their own, not the things which are Jesus Christ's. They are so opposed by nature to the authority and government of God, that they wish in their hearts there was no God; and in the pride and insolence of their spirits they are ready to say, "Our tongues are our own, and who is Lord "over us?" Many of them are so lost, even to a sense of self-preservation, the first law of nature, that for some trifling offence from a fellow worm, they will dare to hazard their lives unnecessarily on the doubtful issue of a duel, and run the risk of rushing with mad precipitation into the presence of their tremendous Judge: such as these never sought to live to the Lord, and do not seek to die to the Lord; but wholly aim at gratifying them-

selves, by revenging some trivial insult on their ill-judged honour. Of all such it may be said, without any breach of charity, they are enemies to God by wicked works, and will assuredly fall under that condemnation which God has denounced against his adversaries.

It might indeed be shewn, that even the wicked live to the Lord in a certain sense. Sinners are not so much from under the divine government as they wish, and sometimes apprehend. Were all restraints removed, this world would soon exhibit a scene of wickedness and distraction, but a little more tolerable than hell itself. Sinners would destroy the righteous, and then become their own tormentors. But God has a hook in their nose which they cannot extract; and when instigated by their lusts they would accomplish their criminal designs, he holds them back by his preventing power and goodness. He not only restrains them, but makes use of them as his instruments in carrying on the great plans of his providential government in the world. In the course of events, he sometimes has judgments to execute upon a sinful and rebellious people, which Christians are disqualified for executing, in proportion as they have imbibed the spirit of their Master. Thus when the Israelites had sinned against God, and provoked him to jealousy by their attachment to idolatry, he raised up Nebuchadnezzar, called him his servant, and sent him to execute his wrath upon them for their transgressions. And I am persuaded, no people less wicked than the French, would have been made that heavy scourge to the

guilty nations of Europe, which they have been for some years past. On the other hand, God makes use of the wicked to promote the interests of religion in various ways contrary to their designs. Thus Cyrus did much service to the church and people of God; yet it is evident he knew not the Lord any more than Nebuchadnezzar. But while they were instigated by their own passions, the Lord over-ruled them to execute his purposes of judgment and mercy towards his people. Again, the wicked will serve to glorify God in the last day, when he will vindicate the equity of his government by inflicting upon them the punishment their crimes deserve: for it is plain, "The Lord hath made all things for himself, even the wicked for the day of evil." But as this does not appear to be contemplated in the text, I shall now confine my attention more immediately to the import of the words before us. "For none of us liveth to himself, and no man dieth "to himself. For whether we live, we live unto "the Lord; or whether we die, we die unto the "Lord: whether we live therefore or die, we "are the Lord's."

The apostle, in these words, assigns a reason why Christians should not judge and condemn one another in matters of an indifferent nature respecting religion, about which they differ in opinion. It has been unhappily the case in every age of the church, that dissentions and divisions have arisen among Christians, about things that did not at all concern the essentials of that religion they professed. These contentions early made their ap-

pearance in the church at Rome. Some, prejudiced in favor of Jewish ceremonies, avoided certain meats and ate herbs; others believed they might eat all things. One man esteemed one day above another, supposing there was some peculiar sacredness in it; another esteemed every day alike. The apostle condemns neither the one nor the other on account of their peculiar notions; but severely reprimands them all, on account of those censures they passed upon one another. "Why dost thou "judge thy brother, or why dost thou set at "nought thy brother? for we shall all stand before "the judgment seat of Christ." He therefore exhorts them not to judge one another any more, but that every one should take care not to put a stumbling block, or an occasion to fall, in his brother's way. He assures them that the kingdom of God, or true religion in the soul, did not consist in meat and drink, but in righteousness, peace, and joy in the Holy Ghost. With regard to those matters in which none of the essentials of religion were concerned, he advises that every man should be fully persuaded in his own mind; for that all true Christians were influenced by a supreme love to God, and a desire of promoting his glory, how much soever they differed in other things. "He that regardeth the day, regardeth it "to the Lord; and he that regardeth not the day, "to the Lord he doth not regard it. He that eat-"eth, eateth to the Lord, for he giveth God thanks; "and he that eateth not, to the Lord he eateth "not, and giveth God thanks." All are determined in their practice by the same motive, for it is evident, "None of us liveth to himself," &c.

In enlarging upon this subject, I would earnestly solicit your attention, my brethren, to an explanation of the two following particulars. *First*, In what peculiar sense believers are the Lord's. *Secondly*, What is implied in living to the Lord. And may the Spirit of God enlighten my understanding in speaking, and fix your attention in hearing, that both he that soweth and he that reapeth may rejoice together.

I am, *first*, to explain, In what peculiar sense believers are the Lord's.

We are all equally the creatures of God. He made us by his power, and has preserved us by his providence; and in him we all live, and move, and have our being. We are all equally under his government, and accountable to him for our conduct. Yet there is a sense in which believers are more peculiarly his than others. "Ye are all," says the apostle, speaking of Christians, "the "children of God by faith in Jesus Christ." Gal. iii. 26. God calls them his children, and speaks of them as the excellent of the earth. For their sake, the kingdoms of nature and grace are continued; and when the last of the children of men that will be saved shall believe, this world shall continue no longer, but shall be burnt up with all that it contains. Christ shall then, having judged the world in righteousness, resign the mediatorial kingdom to the Father, and God shall be all in all. Thus it appears that God has a peculiar interest in his saints, and that whether living or dying they are the Lord's.

But for a fuller explication of this point, I would descend to a few particulars. And

1st. Believers are in a peculiar sense the Lord's, because he hath chosen them for himself out of the world. "But know, that the Lord hath set "apart, or chosen, him that is godly for himself." Ps. iv. 3. "Ye have not chosen me, but I have "chosen you, and ordained that you should go "and bring forth fruit, and that your fruit should "remain." John xv. 16. "According as he hath "chosen us in him before the foundation of the "word, that we should be holy and without blame "before him in love." Eph. i. 4. "Elect accord-"ing to the foreknowledge of God the Father, "through sanctification of the spirit unto obedi-"ence, and the sprinkling of the blood of Jesus "Christ." 1 Pet. i. 2. "We love him because "he first loved us." 1 John iv. 19. From these scriptures, and many others that might be adduced, the truth of the proposition is evident. And will not the Judge of all the earth do right? Has he not, as a sovereign, a right to do what he will with his own? If therefore he choose one to everlasting life, and leave another to suffer the just punishment due to his sins, shall any one dare to dispute his will or find fault? Such an one should first prove that God is under obligation to save him, and be as gracious to him as to any of his creatures. But should any one make such an assertion, it would prove both his ignorance and the depth of his depravity. The truth is, that we are all by nature the children of wrath, and going on in the broad road that leads to eternal destruction.

God is pleased by his sovereign grace to stop one here and another there. He puts his fear in their hearts, gives them repentance, pardons their sins, and teaches them by his word and spirit to depart from iniquity. And many alas! continue to live and die in their sins. And may I not confidently appeal to the experience of every Christian for a confirmation of this doctrine? Was it not God by his word and spirit, that first convinced you of your dangerous situation, and inclined your hearts to seek his grace? Was it not God that enabled you to believe, strengthened you to overcome the difficulties that lay in your way, and made you willing in the day of his power to accept of salvation? Did you ever seek him, did you ever love him, before he inclined your hearts, and discovered his glories to you in the cross of Jesus Christ? Will you presume to say, that you chose God and his ways before he changed your hearts? I know you cannot. But look around you. Why have you been brought out of darkness into light, while your neighbour sits enveloped in the gloom of ignorance? Was it because you were better than he, and deserved more at the hand of God? A sense of your own guilt forbids such a thought. Then

> " Why were you made to hear his voice,
> " And enter while there's room,
> " When thousands make a wretched choice,
> " And rather starve than come?"

It was distinguishing grace, my friends. God has graciously chosen you to be a peculiar people to himself; and O that you may ever shew your gratitude, by being zealous of good works.

2dly. Believers are peculiarly the Lord's, because he hath redeemed and purchased them. I join these two together, because the price paid was the price of our redemption. And can any thing be more one's own property than what he hath purchased, and for which a valuable consideration hath been paid? We, my Christian brethren, were the servants of sin, taken captive by the devil at his will; and you know of whom a man is overcome of the same is he brought in bondage. Here the question might be proposed, "Shall the prey be taken from the mighty, or the "lawful captive delivered?" Isa. xlix. 24. We were Satan's lawful captives, having voluntarily submitted to his service; and alas! were too well pleased with the servitude to wish for deliverance. God saw us in this deplorable condition, and when there was no hand to help, and no eye to pity, his own arm brought salvation. "He so "loved the world, that he gave his only begotten "Son, that whosoever believeth in him might not "perish, but have everlasting life." John iii. 16. "Christ hath redeemed us from the curse of the "law, being made a curse for us." Gal. iii. 13. "Ye were not redeemed with corruptible things "as silver and gold, from your vain conversation, "but with the precious blood of Christ, as of a "lamb without blemish and without spot." 1 Pet. i. 18, 19. Thus, believers, hath God redeemed your souls from eternal ruin, by giving his son to die in your stead. O, remember your obligations. Recollect continually that you are not your own, but bought with a price; therefore glorify God in your bodies and in your spirits which are God's.

3dly. Believers are in a peculiar sense the Lord's, because they have given themselves to him. How cheerfully does every faithful soul give itself to the Lord in the day of its conversion; and this solemn dedication is renewed, as often as the soul enjoys renewed discoveries of the divine perfections in the face of Jesus Christ. It is true we are made willing in the day of God's power, but that does not render the dedication of ourselves to him, the less voluntary on our part. Christians, therefore, " yield themselves unto " God as those that are alive from the dead, and " their members as instruments of righteousness " unto God." Rom. vi. 13. And what can more peculiarly belong to another, than that which is willingly given to him?

4thly and lastly. That which makes Christians the Lord's in a peculiar sense, is their spiritual union with the Lord Jesus Christ. " I in them " and thou in me, that they may be made perfect " in one." This crowns the whole. This brings us nigh, even as near as the branch is to the vine, whence it derives its sap and fruitfulness. The man and his wife, the head and the members, are not more closely united than Christ and believers. To express the near and dear relation that exists between them, they are said to be members of his body, of his flesh, and of his bones. It is by virtue of this union, that they are esteemed righteous in the sight of God. This secures their perseverance in the way of holiness—Who shall separate them from the love of God in Christ Jesus? Here, O Christians, rejoice in the honour and dignity to which you are raised. Polluted

worms of the earth brought into a sacred nearness to the Deity! You shall never come into condemnation, for greater is he that is in you than he that is in the world. Christ will not suffer one of his members, not even the weakest of his mystical body to be lost. He will not suffer even your bodies to rot in their graves always, much less will he ever permit your souls to burn in hell. He will come again to be glorified in his saints, and will vindicate every member that has been united to him by faith from the reproach under which it will lie by death, until the resurrection. When he shall descend with a shout, with the voice of the arch-angel and the trump of God, the dead in Christ shall rise first. As he triumphed over death and the grave, so shall all his friends. This union will never be dissolved. Then let us not fear what death and hell can do against us, but be strong in the Lord and in the power of his might, and go on wrestling against flesh and blood against principalities and powers, and spiritual wickedness in high places, until we are dissolved and received to reign with Christ for ever.

And now, brethren, the question to be determined is, Are you the Lord's? Has he distinguished you by his grace, by implanting his fear in your hearts, and calling you to repentance and salvation? Has he redeemed you from the bondage of corruption, broken the reigning power of sin in your hearts, and brought you to delight in his laws after the inward man? Has he captivated your souls by his love and mercy, and sweetly drawn you to a willing submission to his will? Are you united to Christ by a living faith, that

purifies the heart, and works by love ? Let me tell you, that the best evidence you can have of being the Lord's, will be your living to the Lord according to the rules which he has prescribed in his holy word. In vain will you flatter yourselves that you have experienced religion, if you yet walk in the lusts of the flesh, and live in conformity to this sinful world. In vain will you hope for heaven, unless you are conformed to the will of God, in the temper and dispositions of your minds ; " For " without holiness no man shall see the Lord." " Be not deceived, God is not mocked ; whatso- " ever a man soweth, that shall he also reap."

But, O Christians, you that have comfortable hopes founded on scripture evidence that you are indeed the Lord's, you can never be sufficiently thankful. As God has distinguished you by his mercy, try to distinguish yourselves by a life of godliness. As you have professedly given yourselves to God, and devoted your lives to his service, see that your conduct be answerable to such a profession. Let the world see that there is a reality in religion : That whether you live, you may live to the Lord, and whether you die, you may die to the Lord ; that whether living or dying you may be the Lord's.

I now proceed to the second thing proposed, which was to explain, What is implied in living to the Lord.

This duty is enjoined in various passages of the sacred writings. It was inculcated on the Israelites by Moses, Deut. x. 12. " And now, Is-

" rael, what doth the Lord thy God require of " thee, but to fear the Lord thy God, and to walk " in his ways, and to love him, and to serve the " Lord thy God, with all thy heart, and with all " thy soul?" And the apostle to the Romans vi. 13. says, " Yield yourselves unto God, as those " that are alive from the dead, and your members " as instruments of righteousness unto God." But it would be tedious to enumerate the vast number of precepts that pointedly inculcate this duty. It appears to be one great design of that revelation God has given us, to convince mankind of their obligations to love and serve him, to reclaim them from their wicked ways, and recover them from that deplorable condition in which all are by nature; being alienated from the life of God, strangers to the covenants of promise, having no hope, and without God in the world. To this end, he denounces his wrath against sin in his threatenings, holds out encouragements to every penitent returning sinner in his promises, and exhibits himself a God of mercy and grace in the Lord Jesus Christ. If men were sensible of the dangers to which they are exposed while living after the flesh, and the safety there is in becoming followers of God as dear children, the ministers of the gospel would have an easy task to persuade them, not to live to themselves, but to the Lord.

But to be more particular, Living to the Lord, implies, in the first place, an actual surrender of ourselves to the Lord by faith in Jesus Christ. This lies at the foundation of all holy obedience. It is the very first step towards a life of godliness. Until we are reconciled to God through the death

of his Son, we remain enemies in our hearts by wicked works. Self is predominant in every unregenerate heart; and until this idol be cast down, we shall offer the incense of all our performances unto it. I do not pretend to assert that men in a natural state perform no actions materially good. Far from it. Many of them possess very amiable dispositions, and do many actions that are highly ornamental to themselves, and beneficial to society. They are humane, benevolent, generous, and friendly. They are free from drunkenness, swearing, injustice, and uncleanness. Yet the whole plan of their conduct may be under the direction of some sinister selfish principle, whilst they are destitute of any regard to God, and not at all influenced by his authority. As long as they continue in this state, they do not live to the Lord, but to themselves. Even their prayers become an abomination to the Lord, because they proceed from an unsanctified heart, and not from any love or delight they take in him, or regard they have for his honour and glory. But it hath pleased the Lord often to convince such men of their vile ingratitude, and to bring them to unfeigned repentance, for having prostituted the powers of their souls in pursuing such unworthy objects—to discover to them that they are sold under sin, and cause them to feel their weakness and utter inability to recover themselves from such a state of bondage. When they are humbled and confounded before the Lord on account of their own ways, he reveals Christ as the only mediator between himself and fallen creatures; shews them that He is the end of the law for righteousness to every

one that believeth, and that He is able to save to the uttermost, all that come unto God through him. Encouraged by these glorious discoveries, and feeling their absolute need of the atoning blood of Christ to cleanse them from all sin, they most heartily acquiesce in the scheme of salvation which is revealed in the gospel, embrace the Lord Jesus Christ by faith as their only Saviour, and make an unreserved surrender of all their powers to be the Lord's for ever. Now, that God, who commanded the light to shine out of darkness, having shined into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ, an object commands their attention infinitely more worthy than self, or any selfish pursuit. The love of Christ now constrains them to holy obedience, and they endeavour that the life they now live in the flesh may be by faith on the Son of God, who loved them and gave himself for them. Now beholding a beauty and excellency in a religious life, viewing it as right and reasonable in itself, and having their hearts inflamed with the love of God, they aspire after holiness, and continually aim to live according to the precepts of the gospel. This is the principle that enables Christians to live to the Lord. This principle animates them ; for God having captivated the affections of their hearts, to please him will be their supreme delight.

Secondly. Living to the Lord implies a sincere and hearty approbation of, and compliance with all the duties enjoined in the word of God. The ordinances of religion, Christians know, are the means appointed for maintaining communion with God ; and the excellency they now behold in the

Christian character, induces them to resolve, that let others do as they will, they will serve the Lord. Their tempers are so subdued, and their hearts so captivated by the power and grace of God, that they say with David, " Lord I esteem all thy pre-" cepts concerning all things to be right, and I " hate every false way." Ps. cxix. 128. This distinguishes them from the unregenerate of every class. People, while in a state of nature, may be ready enough under some particular circumstances, and influenced by some unworthy motive, to engage in some of the duties of religion. They will attend public worship as the people did in Ezekiel's day, and with Herod do many things. But from such duties as require self-denial, or would expose them to dangers and sufferings, they choose to be excused. But those who have sincerely surrendered themselves to the Lord, desire and aim to walk in all the commandments and ordinances of the Lord blameless. They search the word of God, that they may learn his will and do it. And whenever they find any duty to be plainly commanded, they confer not with flesh and blood, but immediately resolve in divine strength to engage in the performance of it, however difficult it may prove. This disposition not only carries them to the public assembly, but to their closets and private retirements, where God only is witness to their employments. This makes them pray without ceasing, and in every thing to give thanks. This makes them attentive to the duties of their families, such as reading the scriptures, social prayer, instructing their children, and using their best endeavours to bring them up in the nurture and admo-

nition of the Lord. This causes them to preserve a proper government over their tempers and conduct, and to be watchful that they may not be overcome by temptation in some unguarded moment. Taught by the precepts of religion they will neglect no moral duty, being truly desirous to adorn the doctrine of God their Saviour in all things. Thus they live to the Lord with all their hearts; not merely by complying with such duties as they can attend upon with most ease and convenience, like the lukewarm professor or hypocrite, nor by supposing a particular attention to some duties will excuse them for neglecting others; but by making the word of God the rule of their lives, and sincerely embracing every duty and ordinance therein enjoined.

Thirdly. Living to the Lord implies, that the Christian devotes his time and talents to *his* service. He considers his time as a very precious deposit, committed to him for the most important purposes, and that he must give an account to God for the improvement or abuse of every hour; he therefore endeavours to improve it in doing something that may be useful to himself or others. He knows, that as a Christian, he has many duties to perform, and that he is as much bound to provide things honest in the sight of all men, and to make a proper provision for his own, especially for them of his own household, as he is to attend the public or private worship of God. He accordingly endeavours to improve every part of time in performing the proper duty; and to regulate all his concerns in such a manner, that one duty may not interfere with another. Every

thing is beautiful in its season; and he lives most to the Lord, who possesses the discernment of disposing his time and business in such order, that he is never thrown into confusion, or prevented from discharging every duty in its season. He not only devotes his time to the service of God, but his estate, and all other talents which have been entrusted to his management. He knows he has nothing but what he received, he therefore holds himself bound to sacrifice all to God, whenever he shall be called. He does not wantonly waste any of his possessions, but uses them with sobriety and thankfulness. If he be endowed with understanding, or invested with authority, he will be ready to improve both in the service of his Lord and master, by instructing the ignorant, and restraining the vicious. The love of Christ constrains him, because he thus judges, that if one died for all then were all dead; that they who live should not henceforth live unto themselves, but to him who died for them and rose again.

Fourthly. Living to the Lord implies, an humble resignation to the appointments of Providence. Now resignation supposes afflictions; for in a state of uninterrupted prosperity, there can be no room for the exercise of this grace. The wicked under the hand of God in afflictive dispensations, often feel and conduct themselves like a wild bull caught in a net, and instead of submitting with a becoming spirit, spend themselves in fretfulness and sinful murmurings. But he who lives to the Lord is actuated by a different spirit. He views God as infinitely wise in all his ways and holy in

all his works. If sufferings, bereavements and sorrows come upon him, he says with old Eli, "It is the Lord, let him do what seemeth him "good;" or with the patient Job, "The Lord "gave, and the Lord taketh away, and blessed be "the name of the Lord." He considers how little he deserves and is humbled; so that under his heaviest afflictions, he rather wonders that he is not dealt with in greater severity, than that he suffers so much. True resignation seems to have its foundation in humility; for when a creature is conscious that he deserves nothing but wrath from the hand of God, he is not filled with complaints and repining thoughts under lighter chastisements, but adores the hand that deals with him in mercy, and not in unrelenting justice. Thus the good man lives to the Lord by holding all his enjoyments as favours lent him by his heavenly Father, and resigning them at his call, without quarreling with his sovereign dispensations. Trials exhibit a Christian in the noblest point of view. A good man struggling with adversity, and contentedly resigned to his lot, not from mere necessity, but a sense of duty to God, is one of the noblest objects that can be presented to our observation. He never imitates his Saviour more, than when overwhelmed with distresses, he can truly say, "Lord not my will, but thine be done." Or, like a good lady, of whom I have somewhere read, who, when an only son for whom she entertained the greatest fondness, was cut off by a sudden and unexpected stroke, raised towards heaven her streaming eyes, and cried, "Lord I see thou wilt have my heart, and thou shalt have it."

The pleasure arising from such a temper might be sufficient to recommend it to every man, and make him ambitious to obtain it; for if there is a foretaste of heaven on this side the grave, I am persuaded it is enjoyed by the soul in those moments, when it is most completely resigned to the will of God.

In the *last* place, not to multiply particulars, Living to the Lord implies, doing every thing with an eye singly fixed on his glory. The heavens and the earth were created to exhibit the glory of God; and to this end the world is continued by the superintending providence of the Almighty. The glorious work of redemption by the Lord Jesus Christ displays his glory, not only to men but to angels, in its brightest form: and men are commanded to have the same object in view in all their pursuits. "Whether ye eat or "drink, or whatever ye do, do all to the glory of "God." The pious soul discovers nothing so worthy of its pursuit, as to be instrumental in promoting the same grand design. How shall I act, and what shall I do that will be most for the honour and glory of God my Saviour? will be his incessant inquiry. Prompted by a supreme love to God, he will be jealous for his honour, and feel deeply affected, when he beholds men profanely making void his law. The very worldly business in which he engages, and to which he finds it his duty to turn his attention, is undertaken and prosecuted with the same views. And let me tell you, my brethren, that much of the heavenly art of living to the Lord, and preserving upon your minds a lively sense of divine things,

consists in thus consulting the glory of God in all your temporal concerns. The world in general seems to be one of the greatest ensnarements to the soul; but this is probably owing to our negligence in consulting the will of God in our worldly employments, and to our negligence in praying to him for a blessing upon them. "I have glorified "thee on earth," says Christ addressing his Father, "I have finished the work thou gavest me "to do;" as if his principal work on earth had been to glorify God. The Christian also never thinks he acts more worthy of his character, than when he is doing something that will bring glory to God his creator.

It is not improbable that many of you, while I have been attempting to delineate the character of a good man, in a few of the particulars in which he lives to the Lord, have been comparing it in your own thoughts with that of the venerable man, whose lamented death is the occasion of our present meeting. I think I may venture to say with confidence, that we have known no person, who was a living example of those Christian qualifications and graces I have mentioned, in a more eminent degree than he was. It pleased the eternal God, whilst he was in early life, to impress his mind with a sense of religion, and of the duty he owed to him as his Creator, benefactor and judge. Convinced of the vanity of all earthly things, in comparison of those in which he was concerned as an immortal, feeling his need of the justifying righteousness of the Lord Jesus Christ to preserve him from the vengeance of the broken law, and by faith beholding God in Christ reconciling the

world unto himself, he was led to make choice of him as his everlasting portion. Thus the first step he made towards that holy obedience, and that laborious, exemplary life he afterwards exhibited, with so much dignity to himself and advantage to others, was an actual surrender of himself to the Lord. Possessed of an originality of genius, and endowed by nature with powers of mind superior to the common lot of men, he cheerfully determined to consecrate them all to the service of his Saviour in the gospel ministry. With this view, at the age of manhood, he engaged in a course of classical studies, under the direction of the Rev. Mr. DAVIES, then residing in Hanover, in which he made such proficiency, that he became an accurate, and even critical scholar. Having finished his preparatory studies, and obtained the approbation of Presbytery on his trials, he was licensed to preach the gospel of Jesus Christ. Entering now on the work which he had voluntarily chosen, and to qualify himself for which he had spent so many days and nights in close study, how judiciously, zealously, and with what perseverance he performed the duties of it, perhaps all present have sufficient information. That the scriptures were his delight, and that he meditated in them day and night, so as to become well versed in their doctrines and precepts, all who had the pleasure of his acquaintance, all who ever heard him preach, and all who have read his printed works, cannot be ignorant. With what diligence he attended on all the duties and ordinances of the gospel enjoined upon Christians, what comfort and delight he frequently enjoyed

in them, and how faithful he was in recommending them to the attention of others, in private conversation, as well as in his public ministrations, most of us are witnesses. That he devoted his time and talents to the service of God, his works of faith and labours of love among you, and as far as he had an opportunity of travelling to preach, abundantly testify. His zeal was so far from being diminished by age, that it evidently appeared to increase; as if the near prospect of obtaining the crown, animated him to greater exertions to be found worthy of it. My hearers, can you have forgotten the ardor and pertinency of his prayers, the weight of his arguments, the fervor of his exhortations, and the persuasiveness of his counsels? I trust not. I hope, that although his voice has ceased to sound in your ears, the remembrance of these things is still fresh in your minds; and that they have made a deep impression on your hearts. Did he not visit your bed-side when you were sick, and there communicate heavenly instructions to revive your fainting spirits, and pour forth the fervent prayer to God that your affliction might be sanctified? And in the social intercourse of friendship, you must remember, how readily he improved every occurrence to communicate useful and religious knowledge. That his life was a pattern of resignation and thankfulness has been remarked even by those who had but a slight acquaintance with him. It is well known that he passed through some trying scenes, calculated to prove his faith and submission to the will of God. But who ever saw him depressed by those events? Who ever

heard a murmuring expression drop from his lips? When was the tenor of his soul so lost and discomposed as to unfit him for the discharge of the sacred duties of his office? Always cheerful, he seemed more disposed to bless the hand of Providence for those favours he enjoyed, than to think hardly of any afflictive dispensation he suffered. As he preserved this temper uniformly through life, so it was equally conspicuous at death. For in his last illness, when far from home, deprived of the sympathy and attention of most of his dear family whom he most tenderly loved, and not insensible that he was shortly to bid adieu to these mortal shores, I was assured by the gentleman at whose house he finished his course, that he exhibited the greatest example of resignation and tranquility of mind, he had ever seen. And surely it can be as little doubted whether he ever lost sight of the glory of God. No, my friends. Led on by a supreme love to his Maker, filled with compassion and benevolence to his fellow men, and prompted by an ardent desire of promoting to the utmost of his power the interests of the Redeemer's kingdom, he spent five and forty years of his life in the arduous labour of preaching the gospel, a labour attended with many trying circumstances, which none but those who have experienced them can know. Under the influence of these motives he continued to study, to pray, and to preach, when the precarious nature of his health, for some months before his departure, might have justified his sparing himself. Induced by the same desire of publishing the gospel of peace to sinners, and thereby if possible, of se-

curing their eternal welfare, and bringing honour and glory to his divine Master, he undertook a journey of many miles to Dinwiddie county in Virginia, where it pleased the all wise Disposer of every event, to put an end to his pilgrimage by death. Thus he closed his life on a preaching tour, being far advanced in his 75th year, which doubtless does honour to his character, and should serve to stimulate all his younger brethren in the ministry to follow his example, and to be willing to spend and be spent in the service of their Saviour, and in the cause of religion. What shall I say of those qualities which were the ornaments of his private character? If expressions could fully describe the feelings of a most affectionate husband, a tender father, a faithful friend, or an agreeable and improving companion, I might have some hopes of succeeding. But as these affections are discovered by a thousand looks and actions not easily described, and are calculated to make deeper impressions on the hearts of others than mere words can convey, all I could say would appear insipid in comparison of the emotions of your own minds. Perhaps silence will be the greatest praise; as all his acquaintances know, that in these respects, the loss of his example is great, as well as the labours of his public ministrations.

But, my brethren, let not your attention be so occupied respecting him, whose death we mourn, as to forget yourselves. Turn the inquiry upon your own consciences. Are you living to the Lord in the manner you have heard described? Have you from a clear conviction of your lost and

perishing condition by nature, and of its being your indispensible duty, made an unreserved surrender of yourselves to God by faith in Jesus Christ? Are you engaged daily in walking agreeably to the precepts of the gospel, so that you can say, that you delight in the law of God after the inward man? Do you make it your study to understand the scriptures, and pray with sincerity that God would instruct you in his will, crying out with David, "Teach me thy way, O Lord, "and lead me in a plain path?" Are you endeavouring to improve your time, and to make use of the influence God has given you over others, especially over your children and servants, to promote the glory of God, and the happiness of their immortal souls? And do these objects direct and determine you in all your measures? Or, finally, are you following the footsteps of him, who was your former instructor in the gospel, and had the charge of these congregations, as he followed Christ? If you are destitute of these principles and these practices, what will it avail you, that you admire his character or lament his death, since it is evident, that continuing in your present state, you can never arrive at those blissful regions, where, we have a pleasing confidence, he has taken up his final abode. O that I could excite you all to emulate his virtues and imitate his example. Repent of your sins, and turn unto the Lord, I beseech you, that iniquity may not be your ruin. Let all that hear me, "Seek the "Lord while he may be found, and call upon "him while he is near." Let others do as they will, be it your determination to serve the Lord.

Strive to live to him as much as you can, that by a holy life and pious conversation, you may be prepared for death, which is at the door, and then be received to mansions of everlasting rest and joy.

One word more and I have done. It hath pleased God, my friends, to deprive you, of these congregations, of your beloved pastor. Justly you esteemed him, and justly you lament his removal. But remember, that Jesus Christ, the great king and head of the church still lives. It is true, that you are deprived of the means of grace as you formerly enjoyed them, but you are not deprived of access to a throne of grace. "The eyes of "the Lord are still over the righteous, and his "ears are open unto their prayers." Cast your burdens therefore on him, and by earnest prayer and supplication let your requests be daily made known unto God. Beg for his presence and blessing on these congregations, that the cause of religion may not languish. Do not forsake the assembling of yourselves together, but join in petitioning the father of mercies on your own account, and in behalf of the church. Unite your exertions to obtain another minister to settle among you as soon as possible, and beware of divisions and contentions in making the choice. The devil is apt to seize on such occasions to divide the sentiments and affections of people, and to set them to disputing and quarreling about their favourite preachers. You should therefore be on your guard, and resist his temptations with firmness. Pray that God may send you a minister after his own heart, and receive him in love who

may come among you, and submit yourselves for the Lord's sake. And you may yet have reason to look back on the days of your trouble with joy, and say, " It is good for us that we have " been afflicted."

May God add his blessing, and to his name shall be the praise and glory for ever, through Christ Jesus. Amen.

FINIS.